

ciation of the poet fails. He finds that the young man is not "suffused as to his shining eyes with tears," and he cannot even feel sorry for the fair boy whose violet mantle faded long ago. I submit that there are no beauties like those which we discover for ourselves, and no emotions half so sweet as those that are not touched by the interpreter.

Tennyson once said, "I hate to be tied down to say that 'this' means 'that,' because the thought within the image is much more than the interpretation." Tracts ought to convey to us the thought—the pure, simple, faithful thought.

Now to avoid criticism, and deal strictly with straight facts, selecting the beauties, and passing by the flaws, may seem a difficult labor. Here I would suggest a few topics which are samples of a sort that may be used without peril: "To whom was the Gospel Invitation Addressed," "Christ's Traveling Outfit," "Why did Jesus love Nature?" "Christ's Home Notions," "When was our Lord Happiest?" I take it that the wise selection of themes like these would tend to carry us safely beyond the danger line in our tract literature.

My aim this far, as I trust you have observed, has been to press the claim of fact matter, plainly stated, in the contents and style of tracts, as opposed to the defenses of the hot polemic, and the interpretations of the higher critic.

No brusque, cruel man has ever been converted to politeness, and tenderness to his wife and family by learned dissertations on the character of Bible women; but he has by the lovely stories of Ruth and Naomi, Dorcas and the Marys. No patriot has ever been created thru the scientific study of Israel's engines, and implements of war; but many a soul has been made brave by drinking in the spirit of the New Testament, as it records the lives of John the Baptist, Peter, and the blessed Christ. Put great facts in tracts and send them out, full of the beauties of pure, plain truth, to do their mighty work for God and the world. Let the tract author throw away his theological conscience and write the simple truth as it is in Jesus—that will touch the soul; and men will then live with the saints; take them to their hearts; laugh with them; cry with them; struggle and strive and aspire and triumph with them; and never dream of picking their bones.

As to the use of tracts I shall be excused should I offer little. If what I have already said is true they have a vast field. The multitudes need them far more than sermons, and lectures, and great ponderous volumes of splendid literature. Every Christian, especially every pastor and Sabbath-school teacher, should be a tract distributor; and every church would do well to have her tract department.

I once had a friend who spent a great deal of time in tract work. One morning I met him on the street, and, before we had talked a minute he handed me a small printed slip, as he smiled, looked softly into my eyes, and

said, "That is a very pretty little thing, read it when you get time." I never forgot that smile nor that face nor the brief request that seemed like inspiration. I *did* read the tract. It *was* a blessed little thing. I have pasted it here, and wish to read it to you.

WORLDLINESS

Communion with the Sinless One is the only sure method of ex-communicating sin. Gazing into the face of Christ, and beholding the light of the knowledge of the glory of God, which shines there, will surely disenchant our hearts from worldly objects. "Ephraim shall say, what have I to do anymore with idols? I have heard *Him* and observed *Him*." (Hos. 14:8.) Dannecker, the German Sculptor, spent eight years in producing a face of Christ; and at last wrought out one in which the emotions of love and sorrow were so perfectly blended that beholders wept as they looked upon it. Subsequently, being solicited to employ his great talent on a statue of Venus, he replied, "After gazing so long into the face of Christ, think you that I can now turn my attention to a heathen goddess?"

Here is the true secret of weanedness from worldly idols, "the expulsive power of a new affection."

"I have heard the voice of Jesus,
Tell me not of aught beside;
I have seen the face of Jesus,
All my soul is satisfied."

—Gordon's "The Twofold Life."

That is my ideal tract; and the unique instance of the manner in which it came into my hands, the ideal way to use such literature.

SERMON

J. C. CASSEL

Preached at the dedication of the new church, Washington, D. C. Text:—And lo, I am with you alway, even unto the end of the world. Matt. 28:20.

Owing to my position in the church at large, and the particular circumstances which have called me here this morning, I should feel that I would not be true to the responsibility that rests upon me if I did not preach you somewhat of a missionary sermon. In doing this I may say somethings that some of you have heard me say before, but under the circumstance I trust you will bear with me.

My text promises the Lord's continual presence, but that presence I understand to be conditional, and the conditions are "Going and Doing." The Master says: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. * * * And lo, I am with you alway." I cannot find a promise of the Lord's presence with us, unless we go where He has commanded us to go, and do what He has commanded us to do.

The commandment to "Go" and "Do" is prefaced by another very precious and all important truth, viz: "All power is given unto Me in heaven and in earth." Consequently we not only have the promise of the

Lord's presence, but the promise of the presence and of the power of Christ, if we "Go" and "Do."

Our responsibility under the commission is personal, as well as collective, or organic. And it is the personal or individual side of it that I want to consider this morning. Our organic strength is our individual strength combined. Many church members are utterly regardless, and others very reckless concerning their personal responsibility in the work of the church, and the evangelization of the world; if men generally were equally reckless in other pursuits of life there would be a sad state of affairs in the world.

Some time ago I was riding on a very crooked railroad, the train was moving at a very high rate of speed. I was sitting in the back seat of the rear car, consequently felt the full force of the vibration from one curve to the other. At first I was alarmed about the safety of my position, but I began to reason thus: The engineer loves his life as much as I do mine; moreover he knows that he is responsible for the safety of all on board, he has made the run at the same rate of speed many times before, consequently there can be no danger even tho I am made uncomfortable by the jarring; then my mind passed from the mechanical to the civil engineer and the track-layer, how each of these must know their business and each bear the individual responsibility of his position; they know that the safety of human lives depends upon the way that they lay the rails; an inch or two too high, or too low around a curve would mean the wrecking of a train at a certain rate of speed. Then my mind passed on to the telegraph operators and the switchmen, how the safety of human life depended upon each one of those recognizing their personal responsibility. Suppose the telegraph operator would do like a great many church members? Lay over and go to sleep when he felt like it. What would be the result on the railroads of our country? Or suppose the switchman would say this is a cold, wet night: "I am not going out to attend to that switch to-night." Contemplate the wrecks that would be reported in the papers the next morning. Just so in every pursuit of life. Men recognize their individual responsibility in their respective positions and the results are that our railroads are run with comparatively few accidents. Great ocean steamers cross the deep at a high rate of speed with safety, great business enterprises are successfully conducted. O, that it were so in the church! In church life the many seem to think that the responsibility of the work rests upon a few, on the preachers and officers, what a delusion? Every church member needs the Lord's presence, and as that presence depends upon "Going and Doing" each one is personally responsible for the performance of his, or her work. If we are not helpers we are very likely to be hinderers.

Henry Drummond in his "Natural Laws in the Spiritual World" refers to the Dodder